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THE KUSKARAWAOKES OF CAPTAIN JOHN SMITH.

BY WILLIAM WALLACE TOOKER.

Who were the *Kuskarawaokes*, and what was the signification of their name, are questions which have often puzzled those who have delved into the archives of aboriginal history or searched among the tortuous labyrinths of Indian traditions.

The total amount of our knowledge relating to this tribe of Indians is very meagre, and even that brief portion has not been analyzed with the care that it deserves. Their annals, after the departure of Smith from the Virginia colony, was a blank for many years. We can assume that they were frequently visited by Spelman, Argall, Croshaw, and others for the purposes of trade and traffic;* but no one continued the narrative of subsequent events with the historical and descriptive minuteness that characterizes the recital of Captain John Smith the intrepid Englishman. The more we study his works the more we learn and the higher the man rises in our estimation. Would that all who followed in his footsteps had performed their work half so well.

Many causes contributed their portion toward the obliteration of the *Kuskarawaokes* as a tribal organization, and which led finally to the subjugation and absorption of the remnant by neighboring tribes. In consequence, after the lapse of many years, when the settlement of their immediate country was begun by the English, nothing was left but their name as perpetuated by Smith, the decaying shells that whitened the sites of their villages, and the grassy circles that indicated the location of their wigwams.

Rev. Wm. M. Beauchamp, in his recent notes to Cusick's Six Nations,† suggests that Captain John Smith may have meant the *Tuscaroras*, by the *Kuscarawaokes*, a southern tribe. This is an utter impossibility, if we are to believe the linguistic evidence that can be brought to bear and accept what Smith has written upon this subject. The word *Tuscarora* might seem to have some affinity

* Smith's Works, Arber, pp. 503, 511, 586.

† Iroquois Trail, etc., 1892, p. 98.

with the word *Kuskarawaoke*, at the first glance, without due study and research; but the fact that the *Tuscaroras* lived in another section of the country, were of *Iroquoian* stock, spoke their language, and that their name, according to Mr. Beauchamp, should be translated as "the shirt-wearing people," or, as they term themselves, *Skau-ro-na*, "wearing a shirt," entirely prohibits this hypothesis of Mr. Beauchamp. Not only for the reasons given, but the additional one that the name *Kuskarawaoke* is absolutely pure Algonquian, as its analysis proves.

The *Kuskarawaoques* were one of the tribes who were found located, in 1608, on the eastern shore of the Chesapeake bay; consequently were not a southern tribe from Smith's point of view, although they were from an Iroquoian standpoint. In Smith's relation of their discovery* he says: "Repairing our sailes with our shirts we set saile for the maine, and fell in with a pretty convenient river on the east called Cuscarawaok. Here doth inhabite the people of *Sarapinagh*, *Nause*, *Arseck*, and *Nantaquak*, the best marchants of all other savages." He also tells us of the river of *Kuscarawaok*, upon which he found seated a people with 200 men, On his map he locates a king's town called there *Kuskarawaok*, on a river abbreviated to "*Kus flu.*" While the surrounding country is marked as being under the dominion of this king, thus intimating that the term applied to all the tribes on the river, Smith's statement that there were only 200 men here would make on a very liberal estimate a total population of five hundred souls. As he mentions only four villages, and *Sarapinagh*, being the first mentioned and possibly the largest, was probably the real name of the one marked on the map as *Kuskarawaok*, and in *Sarapinagh* we find a duplicate of the Long Island, New York, *Sagapon'ack*, "a hard, ground-nut place," the stream, no doubt, is the one now known as the Nanticoke river. In the opinion of the best authorities, Bozman,† Dr. Brinton,‡ and Mr. Mooney,§ it is considered that the tribe afterward known as the *Nanticokes*—who took their name originally from the village that Smith calls *Nantaquak*, "a point of land on a tidal stream"—included the descendants of all those river Indians

* Smith's Works, Arber, pp. 414, 415.

† Hist. Maryland, vol. i, pp. 112, 114.

‡ Lenape and their Legends, p. 23.

§ Amer. Anthropologist, vol. ii, p. 261.

who had survived the inroads of the *Massawomeks*, the *Sasquesahanoughs*, and other predatory tribes.

Smith imparts some facts in connection with this people which seem to have been entirely overlooked by all who have written upon the subject of the shell-money of the aborigines. It is remarkable that Dr. J. Hammond Trumbull did not recognize its bearing and quote it among his many notes on wampum. The only inference to be drawn from his neglect is that it must have remained unseen, although no one has been more thorough and painstaking in this line of etymological research than he. Prof. William H. Holmes, in his splendid memoir, "Art in Shell of the Ancient Americans,"* by far the best essay ever written on this theme, has also overlooked this passage.

These omissions have been partially due to the scarcity and inaccessibility of the various editions of Smith's works, now made easy of access to all scholars by the editing and publishing of every English edition of Smith's time, in one volume, by Prof. Edward Arber, of Birmingham, England.

The truths given to us by Smith are highly interesting and instructive, and not only bring up problems of Indian trade and traffic, but throw considerable light on what hitherto have been disputed points, as follows: "The cause of this discovery was to search [for] this mine, * * * also to search what furs, the *best whereof is at Cuscarawaoke, where is made so much Rawranoke or white beads, that occasion as much dissention among savages as gold and silver amongst Christians.*"† The furs were not a product of the immediate locality, but were evidently brought from afar by other Indians in exchange for the white beads that were manufactured there. Thus it will be seen that the *Kuskarawaokes* were busy workers in the hive of industry, and that their handiwork was eagerly sought after by far-distant tribes, making them "the best marchants of all other savages." With this evidence from our authority, the name resolves itself into the constituent parts of *Cusca-rawran-oke*. This resolution being made, it will be observed that it derives its name from the same combination of circumstances that gave Roanoke island its appellation twenty-three years previous, or now over three centuries ago.

* Second Annual Report of the Bureau of Ethnology.

† Smith's Works, Arber, p. 418.

The prefix *kusk-*, *kusc-*, or *cusc-*, with the verbal formative *â*, as we find it varied by Smith, denotes the action of making or doing, as he translates it. Therefore it is the dialectic parallel of the Lenape objective-intensive root, *gisch* or *kich*, denoting successful action, of which Dr. Brinton quotes numerous examples.* For instance, *gisch-ihan*, "to create with the hands, to make something;" *gisch-ikhan*, "to finish a house;" *gisch-enachk*, "the fence is finished."† It is also related to the Massachusetts *kezhih*, "to make;" *keste-oog*, "they make." Dr. Brinton remarks: "Numerous other derivations could be added. Howse considers it identical with the root *kitch*, great, large.‡ This would greatly increase its derivations. They certainly appear allied. In Cree, Lacombe gives *kitchi*, great, and *kije*, finished, perfect, both being applied to divinity."§ Dr. Trumbull, in his notes to *kéesuck*, Delaware, *gischuch*, sun, moon, heavens (compare *keskowghs*, sunnes, J. Smith's Vocab.), says: "This word is related to the animate verb *kezheau*, 'he gives life to,' makes alive (and by which Eliot translates the verb 'creates') signifies, primarily, the sun, as the source of light and heat; (2) the visible heavens, coelum; (3) the space of a day, 'one sun,' || while Dr. Brinton suggests that 'the idea appears to be the beginning of a period of time, with the collateral notion of prosperous activity,' " thus agreeing with Dr. Trumbull partly.

The second component, *Rawranoke* (Smith), "white beads," *Rarenaw* (Strachey), "cheyne" [of white beads] = *Roanoac* of Hariot, and *Roenoke* of the later historians.

To my knowledge Dr. Trumbull has never proposed an etymology for the word *Roanoke*, although referring to it as being the southern term for wampum, the shell-money of the north. In this statement he has simply followed the earlier writers, Beverly, Lawson, Byrd, and others. I may be considered overconfident in suggesting, providing Dr. Trumbull failed to discover it, which seems to be evident, but yet its true synthesis can be given, as I hope to demonstrate satisfactorily to those who are interested in this branch of anthropology. In many Indian geographical names occurring on Long Island, New York, the early settlers, both English and Dutch,

* Lenape and their Legends, pp. 102, 103.

† Lenape-English Dict., Brinton.

‡ Grammar of the Cree, p. 175.

§ Lenape and their Legends, pp. 103, 104.

|| Nan. Club, Rep. of R. Williams' Key, p. 104.

as I have previously shown,* frequently, as recorded in various documents, and some retained to this day, made use of the sound *rau* for *wau*, *ron* for *won*, *run* for *wun*, *rin* for *win*, etc., the retention or use of this sound in many instances being an error of the ear (otosis, as it has been termed), a mishearing, or rather misapprehension of the sounds uttered, according to Dr. Trumbull. In other cases the retention was due to ease of utterance, for getting rid of harsh sounds and making the word more euphonious to the ear. In the Narragansett language Roger Williams used *wau* as a contraction for *womp*, "white," † as in *wau-ômpeg*, "white strung beads," -ômpeg being a generic suffix to denote a string of shell-money. Therefore Smith's *raw*, Strachey's *rar*, Hariot's *ro*, being the varying prefix of the same word and translated by Smith as "white," is necessarily identical with Roger Williams' *wau*. In the same language he gives us *anawsuck*, "shells," which also appears in the compound word *suckau-anaû-suck*, "the black or dark-colored shells," the terminal -suck (= Eliot's -sog or -suog) being added to denote the animate plural, leaving the verbal radical -anaw or anaû (= Massachusetts (Cotton) *anna*, "a shell," corresponding to -anaw or -enaw of Smith and Strachey), thus making *rarenaw* the equivalent of the Narragansett *wau-anaw*, "white shell;" hence by metonymy used to denote "beads," because primarily small shells were simply perforated and strung, or, as Beverly wrote: "Some is made of the cockel shell, broken into small bits, with rough edges, drilled through in same manner as beads, and this they call Roenoke and use it as peak." ‡

In the third component, which is the terminal affix -oke (Smith), -oc (Hariot), is found the locative generic for "place" or "country," resulting in the synthesis of *Kusca-wau-anaû-ock*, "a place of making white beads," or with Smith, "where is made so much white beads;" in *Ro-ano-ac*, "a white shell-place." For similar reasons Long Island, New York, was termed *Mitowax* = *Mêht-anaw-ack*, "the land of the periwinkle" or "the country of the ear shell," and also *Seawan-hacky*, "the seawan country," because the first (*Pyrula canaliculata* and *Pyrula carica*) were found in great abundance, as they are to-day, and that seawan, "loose beads," were manufactured there.

* Indian names in Brooklyn, Brooklyn Eagle Almanac, 1893.

† Nan. Club. Rep. of R. Williams' Key, p. 176.

‡ Beverly, Hist. Virginia.

If I should, with Howse and Dr. Brinton, consider the Delaware root *gisch*, Powhatan *kesk*, as being identical or allied with the root *kitch*, Massachusetts *kishki* or *kutchi*, "principal," "great," "large," "preëminent," used as a prefix to many Indian place-names throughout New England and occurring in *Kiskiack*, a king's town on Smith's map, it would not alter the meaning to any appreciable extent, for then the name would be translated as "the principal place of white beads," the idea of making being collateral; all of which is respectfully submitted to those interested in the study of Indian nomenclature and the early history of the Indian tribes of the Atlantic seaboard.

THE GUNDESTRUP SILVER VASE, discovered in 1891 at the bottom of a peat deposit at Gundestrup, in central Jutland, Denmark, has been fully described in a splendid quarto monograph of 68 pages, by Sophus Müller, entitled "Det Store Solvkar fra Gundestrup i Jylland," published as part second of Nordiske Fortidsminder udgivne af det Kgl. Nordiske Oldskriftselskab, Copenhagen, 1892. The vase exhibits relief sculptures on its upper part, both inside and outside, which are interesting on account of their purely Celtic style. It has a diameter of about 27 inches, a height of about 7 inches, and is hemispherical in form. The silver is very thin at the bottom of the vase, but increases in thickness toward the periphery, and the weight of the whole is 8,885 grammes. Some portions of the vase show that it had formerly been thickly covered with gold, and that more than one artisan was engaged in its manufacture. The sculptures exhibit processions of warriors, trumpeters, quadrupeds, fantastic and real; hunters in the act of killing game, and griffins consecrated to the Sun God of the Celts. Among the deities are observed the Celtic god Cernunnos in the act of strangling a ram-headed serpent, and there are also a number of female deities. Fourteen beautiful phototypic plates illustrate the sculptures in their natural size and other reproductions fill the text. A résumé in French by Eugène Beauvois forms part of the work.

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